



A section of book of the Ameer of Ahl Al-Sunnah داعية الإسلام, 'Backbiting – A Cancer in our Society',  
داعية

Entitled:

# CONCEAL FAULTS AND ATTAIN PARADISE



Translated into English by  
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat  
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**MUHAMMAD ILYAS**  
Attar Qadiri Razavi داعية الإسلام

عيب چھپاؤ جنت پاؤ

‘Ayb chhupao Jannat pao

# Conceal faults and attain Paradise

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Conceal faults and attain Paradise  
An English translation of "Ayb chhupao Jannat pao"



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

#### Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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This content has been taken from page no. 281 to page no. 300 of the book ‘Backbiting: A cancer in our society’

## Conceal faults and attain Paradise

### Du’a of Attar

O Allah! Whoever reads or listens to the 29 page booklet ‘Conceal faults and attain Paradise’, make him one who hides the faults of others, hide his own faults in this world and the hereafter, and forgive him without accountability.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Virtue of Reciting Salat upon the Prophet

It is narrated from Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ, that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whosoever, day and night, recites Salat 10 times upon me, on the Day of Judgement my intercession will reach him. (*Attargheeb Wattarheeb, vol. 1, p. 261, Hadith 29*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## The one who realizes his own faults

Sayyidatuna Raabi'ah 'Adawiyyah رَحْمَةُ اللَّهِ عَلَيْهَا has said, 'When a person tastes the enjoyment of Divine love; Allah Almighty makes him aware of his own shortcomings, due to which he does not remain busy in the faults of others.' (Rather, he remains focused on rectifying his own faults). (*Tanbih-ul-Mughtarrin, p. 197*)

## Do not search for hidden faults

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O those who have established faith with their tongues, but faith has not entered their hearts; Do not backbite others and do not search into their hidden matters for this reason, that whoever looks into the hidden matters of his Muslim brother, Allah Almighty will reveal his faults. Whoever's faults are revealed by Allah Almighty that person will be disgraced even if he is within the confines of his own home.' (*Sunan Abi Dawood, vol.4, p. 354, Hadith 4880*)

O devotees of the Messenger! One should not seek out the faults of other Muslims. Allah Almighty says in Surah Al-Hujurat, part 26, verse 12:

وَلَا تَجَسَّسُوا

*And do not look for faults.*

*[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, verse 12)*



Shaykh Sayyid Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has stated: 'Do not search for the faults of Muslims, and do not remain engaged in finding out about their hidden state, which Allah Almighty has hidden due to Him being سَتَّارٌ [the One who conceals].' (*Khaza'in-ul-'Irfan, p. 863*)

### Allah Almighty will conceal faults

It has been narrated on the authority of Sayyiduna 'Abdullah Ibn 'Umar رَضِيَ اللهُ عَنْهُ, that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A Muslim is a brother of another Muslim; he does not oppress him nor does he leave him alone or without help. Whoever fulfils the need of his brother, Allah Almighty fulfils his need. Whoever distances another Muslim from pain, Allah Almighty will remove a pain from him, from the pains of the Day of Judgement. Whoever conceals the faults of another Muslim; Allah Almighty, 'سَتَّارٌ' will conceal his faults on the Day of Judgement.' (*Sahih Muslim, p. 1394, Hadith 6580*)

### Conceal the faults of others and gain Paradise

Sayyiduna Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ has narrated that the beloved and blessed Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever conceals the shortcomings of his brother upon witnessing them, will be made to enter Paradise.' (*Musnad 'Abd Bin Humayd, p. 279, Hadith 885*)

## Screaming in Hell

O devotees of the Messenger! **سَخِرَ اللَّهُ**, what can be said of the virtues that lie in concealing faults! Whatever is of a high degree of importance in the hereafter, Satan will harass one to that extent. He uses all the tricks of his trade to stop a Muslim from concealing the faults of another Muslim; the effects of which have caused such great harm, that the majority of Muslims are now involved in backbiting and exposing the shortcomings of other Muslims. Today, Muslims are not prepared to hide the faults of other Muslims; rather, they expose such shortcomings without any hesitation, and at times, are even proud of engaging in this evil act.

If someone ever does conceal the faults of another, it is only temporary, and as soon as there is a dispute between them, they expose all the faults that were hidden. Unfortunately, there is no fear of the Hereafter whatsoever. The punishment in Hell is severe and we cannot bear it. Sayyiduna ‘Isa Ruhullah **عليه السلام** has stated, ‘Many people with a strong body, a handsome face, and a sweet-talking tongue will be screaming in the depths of Hell.’ (*Mukashifa-tul-Quloob*, p. 152)

*Auraun kay ‘ayb chor nazar khoobiyaun pay rakh  
‘Aybaun ki apnay bhai magar khoob rakh Parakh*

*Forget the shortcomings of others; keep an eye on their excellence  
However, focus on your own faults and impertinence*

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ  
أَسْتَغْفِرُ الله      تَوْبُوا إِلَى الله  
صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

### Backbiting brings corruption in faith

Sayyiduna Hasan Basri رَضِيَ اللهُ عَنْهُ has stated, ‘Backbiting causes corruption in the faith of a believer faster than the disease of Aakilah ruins his body.’<sup>1</sup>

He رَضِيَ اللهُ عَنْهُ has further stated, ‘O son of Adam! You cannot attain the reality of faith until you stop searching for the faults of others. Whatever faults you find within yourself, begin to rectify and remove them from yourself. When you do this, this will lead to being occupied with yourself, and according to Allah Almighty., such a person is most liked. (*Zamm-ul-Ghibah li-Ibn Abi Dunya*, pp. 93-97, Number 54,60)

### The experiences of a revert

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ, the religious movement comprising of devotees of the Messenger, Dawat-e-Islami, is a

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<sup>1</sup> Aakilah is a boil that emerges in the side of the body – whereby the skin corrodes and the flesh rots.

Sunnah-inspired movement for the rightly guided Sunnis. Its beliefs are in complete accordance with the Holy Quran and Sunnah. Remain affiliated with it always. **إِنْ شَاءَ اللَّهُ**, through the blessings of the company of the devotees of the Prophet, you will develop a passion to safeguard your faith, perform righteous deeds, and have hatred towards backbiting and other sins.

The protection of our faith is absolutely vital. If we lose our faith, then all the worship we do will be worthless. The Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: **‘إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ’** i.e. *Deeds are based upon their ending.* (*Sahih Bukhari, vol. 4, p. 274, Hadith 6607*)

No matter what calamity befalls us, our faith should not waver. Here is a faith-strengthening and heart-wrenching story about a 22-year old revert from the city of Delhi in India. The story of him accepting Islam is as follows: His family and himself were non-Muslims. His father desired that he become a doctor. In this regard, his father had a friend who was a doctor, and the son was sent to a hospital owned by the said friend. The non-Muslim doctor had extreme hatred for Muslims. His resentment for Muslims was so deep rooted, that he would never eat food touched by a Muslim. These habits were adopted by the young man, and he would rather remain thirsty than drink from the hands of a Muslim. Many years went by in this fashion, when one day, an Islamic brother with a green ‘Imamah came to the hospital for an eye operation. His manners, excellent character, lowered gaze, and politeness

inspired the young man, and they became close. He would often carry out individual efforts and try to inspire the young man to accept the truth. Though he left the hospital after a few days, they remained in touch and would continue to meet. The Islamic brother had a lengthy book with him, entitled *Faizan-e-Sunnat*. When he would go for Chowk Dars (Dars outside on the street), he would often invite the young man to come along, and he would gladly accept. After listening to the Dars a few times, the hatred for Islam in his heart began to change into admiration. Because of this admiration, he would not hesitate any more to eat with Muslims and began to respect the Azaan and the Masjid. In the year 2004, He happened to read a booklet entitled '*Method of Ghusl*' [published by Maktaba-tul-Madinah, Dawat-e-Islami's publishing department]. The contents of the booklet were not exactly clear to him, which is why he asked the Islamic brother to elaborate. He clarified the rulings about purity, but in the end, he stated that true purity can only be achieved by accepting Islam. The words pierced his heart like an arrow and these words were the turning point of his life. After much reflection, he recited the Kalimah (the declaration of faith) and came into the fold of Islam. He was rescued from the darkness of Kufr and thus his heart was enlightened by the light of faith.

He began to take part in Dawat-e-Islami's Sunnah-inspiring weekly Ijtima'. He also took Bay'at (allegiance) in the Qadiriyyah Razawiyyah Tariqa (spiritual way) and became a

Mureed (disciple) of Ghaus-e-A'zam, Shaykh 'Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ. He began to offer the daily Salah. However, at times satanic deceptions about Islam would cross his mind. One day he happened to read the booklet entitled 'An Old Worshipper' [published by Maktaba-tul-Madinah], اَلْحَمْدُ لِلّٰهِ, his mind became free of those Satanic deceptions. He was fortunate to travel in a Madani Qafilah with the devotees of the Prophet on the 18<sup>th</sup> of July 2005. Before this, he would become displeased with family over small issues, and would often argue with them if the food was not according to his liking. However, with the blessings of travelling in the Madani Qafilah, his temper calmed down and his behaviour changed for the better. His family was astonished at his change and they too began to admire the religion of Islam. He grew a beard and also wore the crown of the green 'Imamah but would take it off before he entered my home.

After a few days, other people began to incite his family against him. As a result, the matter took a turn for the worse and his family began to be oppressive when dealing with him. He was rebuked, scolded and beaten. He left his house, but after a few days his brothers persuaded him to go back and he complied. They forced him to the barber shop so that he could shave his beard off, however the barber became apprehensive and refused to shave his beard off when he told him that he had accepted Islam. His family also feared repercussions when it came to the beard, until a beardless and ignorant Muslim told

them that it was not necessary to keep a beard, as he had not kept it and neither had millions of Muslims around the world. Upon hearing this, his family, lost in the obscurities of disbelief, found renewed courage, and one day began to shave his beard off whilst he was asleep. He woke up, and in the midst of the struggle to save his beard he was injured and his face was drenched in blood. He pleaded, but they did not listen and eventually shaved his beard off. The blood running from the face blended with his tears. They confined and locked him up in a room with no supplies except his clothes. They would watch over his every move; however, despite their watchful observation, he still managed to offer Salah. He would give up his sleep to remain in the state of Wudu. He was helpless, alone and no one was around to alleviate his pain and problems.

Around two months went by in this way, when the holy month of Ramadan approached. Alas, who would bring Sahari for him! He could not even think of missing a fast, so he fasted without partaking in Sahari. His family was suspicious because he did not eat the whole day. In the evening, they came to him in order to force him to eat. He said to them, 'Leave it, I will eat.' When they left, he hid the curry and rolled up the bread into his pocket. However, his family continued to remain suspicious of him. Eventually, they forced him to eat during the daytime. He deeply resented this, but could not do anything, thus he missed five fasts in this manner.

In the end, for some reason, some respite was given by his family members and he was allowed to visit the hospital once again. He would make the intention of observing fast without eating Sahari, and would take his lunch with him, but would eat at the time of breaking the fast. During this time, he also took the legal and official steps that were required to declare one's religion as Islam, and his family remained unaware of this. He would secretly go to the local Masjid to offer Salah, but the committee of the Masjid asked him not to come there, as they were fearful of a troublesome situation arising from this. He was heart-broken, as hostile circumstances had established a barrier between the Masjid and himself; but he could not do anything about that, as he was helpless and alone. The local Madani Headquarters was far away, and due to the situation at hand, he had stopped Islamic brothers from contacting him.

The continuous stream of trials and tribulations had debilitated him. He could not even find a person who he could talk to and thus lighten his burden. He was completely alone, but offering Salah always filled him with comfort and brought encouragement to his heart. He would continuously recite Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Gathering his strength, he began to travel three kilometres to Janta Colony, and offer congregational Salah in a masjid there. His family was showing signs of leniency once again, when a so-called Muslim instigated them once again. In order to appease them, he distorted their minds in the following way: 'In the end, I am a Muslim, but



what kind of Salah is offered everyday? I simply offer Friday and Eid prayers! It seems like your son is doing something to acquire a Jinn under his control, he's become crazy and you will see this.' The family members panicked upon hearing this news, and reinstated the previous harsh restrictions. Even to the extent, that the boy was not allowed to move his lips to recite Salat upon the Prophet ﷺ.

His family took him to a self-proclaimed spiritual healer, who said that the young man had effects of magic upon him! In this state the young man was heartbroken, and perhaps he would have returned to disbelief but the blessings of Allah Almighty remained with him. **أَلْحَقْنَا لِلَّهِ**, he had heard about the trials and tribulations faced by Sayyiduna Bilal **رضي الله عنه**, from the religious environment of Dawat-e-Islami, from the tongues of the devotees of the Messenger, and he considered his own suffering as nothing compared to those tribulations. Remembering those stories gave him confidence and strengthened his faith in Islam.

One day, he secretly visited the Sunnah-inspiring Ijtima' of Dawat-e-Islami. When his family found out, they flocked to him and forced him to go back. He did not resist, as he did not want any discord to occur. At home, he was assaulted to the point of unconsciousness. Upon waking up, he decided he will finally leave his home; despite the fact that 3 days previously, he received acceptance into a government job - a role he had

spent years in chasing. On one hand, he had his house, his family and a bright future; on the other, the treasure of faith. He picked the latter by the blessings of Allah Almighty and in order to protect his faith, he left his home on his own accord on the 21<sup>st</sup> of March 2007.

أَلْحَقَهُ لِلَّهِ, today, he travels to various cities across India with devotees of the Messenger, in the form of Madani Qafilah. He has also completed the entire number of Salah that he had missed, because of the restrictions imposed by his family. He also wished to receive the honour of leading Salah as an Imam. With the blessings of Madani Qafilah, he had memorized a few chapters of the Holy Quran with correct pronunciation, and necessary rulings regarding Salah. Hence, he was blessed to lead prayer as an Imam in Salat-ul-Fajr on 13<sup>th</sup> of April 2007, in the city of Jhansi. He himself said: ‘My life is sacrificed for Dawat-e-Islami, not only did it lead a previous disbeliever to the light of faith, but stood me upon the prayer mat as an Imam. This is all the mercy of Allah Almighty and the giving of the Messenger of Allah ﷺ.

This revert Islamic brother travelled to the city of Qannooj, in the Kaghazyani area. A stretch of land in front of the ‘old Masjid’ was full of people carrying out sinful actions. Some were playing cards, whilst others were gambling. After offering Salat-ul-‘Asr, he approached them to call them towards righteousness. Upon seeing him, suddenly, a person angrily

stood up and began to vehemently curse and scold him, saying: 'Go and convince someone else, we are in no need of convincing. 'Upon this, an old person said: 'Listen to his words at least; what does he want to say?'

Therefore, he presented them with an invitation towards righteousness, as well as mentioning the excellences of offering Salah and the dangers of not offering it, which he had learned from the religious environment of Dawat-e-Islami. When he saw that the situation was promising, he then said: 'All of you should be telling me the things I am telling you now, as I only have recently accepted Islam.' He went on to quickly explain his story of accepting Islam to them, the tests and incidents that took place, until all of those present began to cry out of emotion.

Even the one who had initially cursed the young man began to cry, and said: 'Stop, or I will pass away.' Everyone was now ready to accompany the revert Islamic brother to the Masjid. He mentions that for 'Asr prayer, there were two people present, but for Maghrib prayer, three rows had been formed. An elderly man said: 'I have become old watching these people, and this is the first time I have seen them in the Masjid.'

*Kāfirāun ko chalayn, Mushrikaun ko chalayn  
Da'wat-e-Din dayn, Qafilay mayn chalo  
Kafir a jayain gey, rah-e-Haq payain gey  
إِن شَاءَ اللَّهُ, chalayn Qafilay mayn chalo*

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*Call the Kafir and call the Mushrik to Islam, let's go in Qafilah  
A Kafir will come and attain guidance let's go in Qafilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## How to repent from backbiting

Repent in the court of Allah Almighty with regret, and seek His forgiveness. Also, one should ask Allah Almighty to forgive the person that he has made backbiting of. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The atonement for backbiting is this; whosoever you have performed backbiting of, ask for forgiveness on their behalf ; he should say 'اَللّٰهُمَّ اغْفِرْ لَنَا وَرَبِّهِ' i.e. *O Allah Almighty! Forgive us and him.*' (*Al-Da'waat-ul-Kabeer lil-Bayhaqi, vol. 2, p. 294, Hadith 507*)

If you do not remember the name of the person, then I would advise you to say something like this, every now and then during the day: 'O Allah Almighty! Until today, I repent from all of the backbiting I have committed. O Allah Almighty! Whichever Muslim I have backbited up until this day; for the sake of the most Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, forgive me and all of them.'

(Remember! One of the conditions for the acceptance of repentance, is that you should detest the sin and have a firm intention of not committing that sin ever again).

*Mayri aur jin jin ki mayn nay ki hay gheebat Ya Khuda  
Maghfirat farma day, farma sab pay rahmat Ya Khuda*

*O Allah, forgive and have mercy on myself & those  
Whom I have backbitten, my actions I deplore*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### Ask the person to forgive you

If the person that you committed backbiting against is not aware that you have backbitten him, then it is not necessary to ask him to forgive you. Repent in the court of Allah Almighty and ask Him to forgive you, and make a firm promise to never backbite again. If, however, a person knows that you have spoken behind their back, go and lawfully praise him in the same amount that you had performed backbiting. Display love towards him, so his heart becomes happy, and say: ‘Whatever backbiting I have done regarding you, I am regretful about it, kindly forgive me.’

If, for argument’s sake, he does not forgive you;

إِنْ شَاءَ اللهُ you will not be questioned in the hereafter.

If you only said sorry as a formality and you are not sincere in asking him to forgive you; even if he was to forgive you, fear of

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being for questioned in the hereafter shall remain. (*Bahar-e-Shari'at, vol. 16, p. 181*)

*Sadaqah Piyaray ki haya ka kay na lay mujh say hisab*

*Bakhsh bay-puchhay lajaye ko lajana kya hay*

(*Hadaiq-e-Bakhshish, p. 171*)

*For the sake of Your Beloved, do not put me on trial  
Pardon me without examination, I am guilty and frail*

### **After repenting, if the person you spoke about finds out, then?**

What should one do if the person you backbited against finds out after you have repented? In this context, Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan رحمۃ اللہ علیہ has stated on page 411 of *Fatawa Razawiyyah*, volume 2: It is stated in *Rauda-tul-Ulama* that I asked Sayyiduna Abu Muhammad رحمۃ اللہ علیہ, ‘Will repentance be acceptable and beneficial, if the one who is backbitten does not come to know about it?’ He replied, ‘Yes, it will, because, the rights of the person have not been violated and he has repented before the infringement occurred. Backbiting will be an infringement on the rights [Huqooq-ul-‘Ibaad] of the victim when he comes to know about it.’

I then asked, ‘What if the person comes to know that so-and-so person spoke ill of him after the backbiter has repented.’ The Shaykh replied, ‘The backbiter’s repentance does not

become invalid. Allah Almighty will forgive them both; the backbiter because he repented from the sin, and the victim because of the emotional pain he had to go through when he came to know about it. Allah Almighty is Merciful, He عَزَّوَجَلَّ does not nullify an accepted repentance; He عَزَّوَجَلَّ will forgive both of them.’ (*Minah-ur-Raud lil-Qaari*, pp. 440)

*Dar tha kay 'isyan ki saza, ab hogi ya rauz-e-Jaza  
Di un ki rahmat nay sada, yeh bhi nahin woh bhi nahin*

*(Hadaiq-e-Bakhshish, p. 110)*

*Would I be punished in here or in Hereafter, I fear  
His mercy called and said, 'neither here nor there'*

### **The victim has passed away**

Imam Muhammad bin Muhammad bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘How should you seek forgiveness if the one who you spoke bad of becomes aware of the things you said about him, however, he then disappears or dies? Well, the situation is very challenging now – he should now engage in as many good deeds as he can, so that even if some deeds are given away to the one he performed backbiting of on the Day of Judgement, he will still have some remaining in his account.’ (*Radd-ul-Muhtar*, vol. 9, p. 677)

Conceal faults and attain Paradise

*Parable:* Sayyiduna Shaykh ‘Abdul Wahhab Sha’rani رَحْمَةُ اللهِ عَلَيْهِ has narrated: My brother Afzaluddin رَحْمَةُ اللهِ عَلَيْهِ stated: ‘I try to perform many good deeds so that some remain in my account on the Day of Judgement, in case some people demand justice and retribution for their rights (wealth and reputation) I may have violated.’ (*Tanbih-ul-Mughtarrin, p. 191*)

*Bazar-e-‘amal mayn to sauda na bana apna*

*Sarkar! Karam tujh mayn ‘aybi ki sama`i hay*

*In the trade of good deeds, I have miserably failed*

*O Prophet, in your compassion this sinner is placed*

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

## **Alas! The misfortune of Nafs**

Alas, where would the heedless and sinful go – the one who has made backbiting of numerous people due to the wickedness of his Nafs? We are bound by the heavy chains of complacency and are embarrassed to ask a person to forgive us; even it is someone we know very well, let alone the person who has passed away. Just imagine what will happen if all the people, whose rights we have violated, seek justice and retribution from us on the Day of Judgement.



What will become of us, if our good deeds are taken away and the sins of those we made backbiting of are hung upon our heads? Alas! May I be sacrificed upon the Messenger of Allah!

*Tujhay hergiz gawara ho nahin sakta kay mahshar mayn  
Jahannam ki taraf rota huwa tayra gada niklay*

*You will not tolerate at all on the Day of Judgement  
That your devotees would amble towards Hell*

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### Safety lies in seeking forgiveness in this world

The compassionate Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whoever has the burden of slandering or oppressing his brother, it is necessary upon him that he asks the person for forgiveness here [in this world] before the coming of that time, because neither dinar nor dirham will be there. If he has some good deeds, they will be taken away equal to the violation of rights and given to the victim. If not, then the sins of the victim will be transferred to the violator.' (*Sahih Bukhari, vol. 2, p. 128, Hadith 2449*)

*Sab nay saf-e-mahshar mayn lalkaar diya ham ko*

*Ay bay-kasaun kay Aqa ab tayri duha`i hay*

*(Hadaiq-e-Bakhshish, p. 192)*

Conceal faults and attain Paradise

*All people challenged us in the columns on the Day of Test  
O Helper of the helpless, upon your mercy now our fate rests*

## **The definition of slander**

To falsely accuse someone in their presence or absence is slander. (*Al-Hadiqa-tun-Nadiyyah, vol. 2, p. 200*)

In other words, if you attribute untrue statements and accusations against a person in his presence or absence, this is considered slander. For example, if you call someone a show-off in front of him or behind his back, and that person is not a show-off, or even if he is and you do not have any evidence of it, as being a show-off is one of the hidden diseases of the hearts, then this act is slander.

## **How should one repent from slandering?**

Repenting from the sin of slandering has three necessary conditions:

1. A firm intention to abstain from committing slander.
2. If possible, seeking forgiveness from the person whose rights you have infringed provided that asking someone to forgive you will not cause further discord.
3. Confess your guilt and admit that you made false accusations in front of those people to whom you have

relayed the false accusations. In other words, tell the truth that the statements you made about so-and-so person are untrue. (*Al-Hadiqa-tun-Nadiyyah, vol. 2, p. 209*)

O devotees of the Messenger! On page 181 of *Bahar-e-Shari'at*, volume 16 [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], the Guiding Light of Spirituality, the Expert of Islamic law, Shaykh Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated, 'It is imperative that you ask the victim to forgive you in the case of slander. It is also necessary to bring the truth to light in front of those people to whom you made the false accusations about so-and-so person.' (*Bahar-e-Shari'at, vol. 3, p. 181, part 16*)

This is indeed difficult for the Nafs, as it will feel inferior and will see elements of one's disrespect, however, keep in mind that the matters of the afterlife are extremely grave. By Allah Almighty! The punishment in Hell will be unbearable. Therefore, read and tremble.

### **The punishment of slander**

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever relays a fault of a Muslim brother which does not exist in him, Allah Almighty will keep him in the waste, pus and blood of the dwellers of Hell, until he exits the statements that he made.' (*Sunan Abi Dawood, vol. 3, p. 427, Hadith 3597*)

## The punishment of accusing others of a sin

Here is a heart-trembling narration about those who make false accusations about others being sinful. While mentioning many things that he saw in his dream, the most Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then mentioned: Some people were hung by their tongues. I inquired from Jibreel عَلَيْهِ السَّلَام about those people. He replied, ‘These people, falsely accused others of committing a sin.’ (*Sharh-us-Sudoor, p. 182*)

## A warning for the suspicious

Those overly suspicious women who accuse their husbands of having extra marital affairs; for example: ‘*he is with another woman*’; ‘*he gives all the money to her*’ etc., should change their behaviour by learning from the above narration. Similarly, suspicious men who accuse their wives of infidelity (marital disloyalty); for example: ‘*she has a lover*’; ‘*she calls her lover*’; ‘*she meets him*’; ‘*she carries out illicit activities*’; should also seek inspiration from the aforementioned narration about the punishment of false accusation. In this context, here is a parable to deter us from this.

## The accuser perished

The great scholar, ‘Allamah Jalaluddin Suyuti Shaafi’i رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘A person saw Jareer Khatafi in his dream. He asked: مَا فَعَلَ اللهُ بِكَ؟ i.e. *What did Allah Almighty do with you?*

Jareer replied, 'He forgave me.' The person then asked, 'What was the reason?' Jareer replied, 'Due to the Takbeer that I had proclaimed in a jungle.' The person asked, 'What happened to Farazdaq?' Jareer replied, 'Alas, he perished (was punished) because of accusing chaste women.' (*Sharh-us-Sudoor, p. 285; Al-Bidayah Wan-Nihayah, vol. 6, p. 409*)

Alas, who knows how many people we may have accused and thus committed slander!

*ji chahta hay phoot kay rawaun tayray gham mayn*

*Sarkar! Magar dil ki qasaawat Nahin jati*

*(Wasail-e-Bakhshish, p. 382)*

*I feel like weeping in your remembrance*

*But the hardness of my heart does not recess*

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## How to save each other from backbiting

Dear Islamic brothers! Whoever is developing a mindset to refrain from the harmful illness of backbiting, they should as a group, stop each other when they falter. Furthermore, they should ask the offender to repent by saying 'تُوبُوا إِلَى اللَّهِ' i.e. *Ask Allah for forgiveness*. Upon hearing, the offender should say 'أَسْتَغْفِرُ اللَّهَ' i.e. *I seek forgiveness from Allah*. إِنَّ شَاءَ اللَّهُ, you will be fortunate to repent immediately. The people who did not

hear the offender backbite, should not come to know of it, that is, the whole process of asking and seeking forgiveness should be done quietly without disclosing the offender's mistake.

### **To call someone black can be backbiting**

Our pious predecessors رَحْمَةُ اللَّهِ were never ashamed when it came to seeking forgiveness in public. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Sayyiduna Imam Ibn Sireen رَحْمَةُ اللَّهِ عَلَيْهِ while mentioning a person said, 'That person was black.' Then he said: 'أَسْتَغْفِرُ اللَّهَ' (i.e. *I seek forgiveness from Allah Almighty*). Clarifying his position, he said, 'I think I backbited him.' (*Ihya-ul-'Uloom, vol. 3, p. 178*)

### **Don't be embarrassed, repent immediately**

Dear Islamic brothers! The above narration speaks volumes about the great fear that our righteous predecessors رَحْمَةُ اللَّهِ had. (A Shaykh as great and renowned as Imam) Ibn Sireen رَحْمَةُ اللَّهِ عَلَيْهِ repented in public. His actions teach us that when one commits a grave sin such as backbiting in public, he should publicly repent when he realizes his mistake without being embarrassed and having concern or regard of what people may think. If you realize your mistake after the parting of the gathering, then after repenting make those people aware of your repentance.

When repenting, one should remember the following principle stated in a Hadith in which the beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

has stated: 'السُّرِّيُّ بِالسَّيْرِ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ' i.e. hidden sins have hidden repentance and visible sins have visible repentance. (*Al-Mu'jam-ul-Kabeer, vol. 20, p. 159, Hadith 331*)

The parable about the Shaykh also teaches us that, without the justification of Islamic law, making statements about someone's physical appearance is also backbiting like, dark-faced, ugly, leper, bald, fat, lanky, midget, one-eyed, blind, deaf, dumb, cross-eyed, lame, crippled, hunchbacked. Some brothers call dark-skinned people Bilali; one should refrain from this as it can be considered as backbiting in one's absence. This is because if the person (the one spoken of) knows the implied meaning, which is black, then this statement may hurt him. Remember, that if a particular Islamic brother is known by that name, then with that intention it is not backbiting to refer to him.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### It is Wajib to repent immediately

Sayyiduna Imam Nawawi رَحِمَهُ اللهُ عَلَيْهِ has stated, 'It is Wajib to immediately repent after the sin is committed even if it is a minor sin.' (*Sharh-un-Nawawi 'Ala Sahih Muslim, part 17, p. 59*)

### What if you declared a statement as backbiting?

One should be certain and have knowledge before declaring another's statement, as a statement of backbiting. If you thoughtlessly declared another person's statement as

backbiting and thus declared him a sinner – whereas the reality is that the statement was not a statement of backbiting – you will be the sinner and not him. Repentance will now be Wajib on you and not on him.

The point is that you should create a level of understanding with the other people in your group, to prevent backbiting from taking place, so that even if one says ‘تُوبُوا إِلَى اللَّهِ’ based on his misunderstanding, it does not lead to arguments and discords and Satan will not be able to indulge you in sins through malice and hatred.

### The virtue of abstaining from quarrelling

If Islamic brothers begin to quarrel amongst themselves, then another brother should say ‘صَلُّوا عَلَى الْحَبِيبِ’ in a tone audible to them, so that they put their differences aside whilst reciting Salat upon the Prophet. There are great virtues for the one who refrains from quarrels despite being right. The most Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever abstains from quarrelling despite being right, I guarantee him an abode in the (interior) edge of Heaven.’ (*Sunan Abi Dawood, vol. 4, p. 332, Hadith 4800*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The virtues of reciting ‘أَسْتَغْفِرُ اللَّهَ’

One should make a habit of reciting ‘تُوبُوا إِلَى اللَّهِ’ with ‘صَلُّوا عَلَى الْحَبِيبِ’ at the beginning and at the end, repeatedly, whether because of



repenting from sins in public or a disliked action, such as uselessly talking or just for no particular reason as mentioned above. Undoubtedly, it is rewarding to repent. The most Dignified Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'مَنْ اسْتَغْفَرَ اللَّهَ غَفَرَ لَهُ' i.e. *Allah Almighty will forgive the one who seeks forgiveness from Him.* (Uttering only 'اسْتَغْفِرُ اللَّهَ' is also seeking forgiveness). (*Jami' Tirmizi, vol. 5, p. 288, Hadith 3481*)

### **The three conditions of repentance**

It is not sufficient to just complete the formality of repentance. On page 79 of Bayanaat-e-Attariyyah, volume 1 [the 480-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated, 'Shaykh Muhammad Na'eemuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ has stated: Repenting is actually to return to Allah Almighty and it has three conditions; acknowledging the offence, having remorse and making the firm intention of stopping the sin. If the sin requires compensation, then it is necessary to carry that out too; for example, it is necessary to do the Qada for the missed Salah.' (*Khaza'in-ul-'Irfan, p. 12*)

### **All should make an effort to refrain from backbiting**

If all Muslims, all devotees of the Messenger, including the members of all Majalis of Dawat-e-Islami, all preachers, teachers, students and travellers of the Madani Qafilah, act

Conceal faults and attain Paradise

upon the cures to backbiting; then **إِنْ شَاءَ اللَّهُ**, blessings and forgiveness will come their way.

O Allah Almighty! Protect Muslims from sins like hurting others' feelings, backbiting, accusing, tale bearing and rendering ill suspicions. O Allah Almighty! Forgive the Ummah of our beloved and blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

### Du'a of 'Attar

O Allah Almighty! Those who establish and contribute to the establishment of methods to abstain from backbiting, help them from the unseen! Protect them from backbiting, in fact, from all sins, and instil into their hearts Your sincere love and the love of Your beloved Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Make them enter Jannat-ul-Firdaus without accountability, and grant them an abode in the proximity of the most Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Also accept these supplications in the favour of 'Attar. O Allah Almighty! Forgive the Ummah of our beloved and blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

*Khudaya ajal Aakay sar per khari hay*

*Dikha jalwah-e-Mustafa Ya Ilahi*

*Musalman hay 'Attar Tayri 'ata say*

*Ho Iman per khatimah Ya Ilahi*

Conceal faults and attain Paradise

*Down my neck, my death is breathing  
Show me the blessed face of Your Prophet  
'Attar is a Muslim with Your blessing  
May he die with the faith established*

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

اَسْتَغْفِرُ اللهَ

تُوبُوْا اِلَى اللهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَيَّ الْحَبِيْبِ

## A statement of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The final Prophet of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Every Muslim's honour, wealth and life is Haraam upon another (Muslim).

*(Tirmizi, vol. 3, p. 372, Hadith 1934)*

